

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ the coursers-she ^{ym2} dhabhan ³ (horse's chest noise).	وَالْعَدِيَّتْ ضَبْحًا ﴿١﴾
2. Then the kindlers-she ^{ym} qadban (flint-striking).	فَالْمُورِيَّتْ قَدْحًا ﴿٢﴾
3. Then the attackers-she ^{ym} ssubhan (by morning).	فَالْمُغِيرَتِ صُبْحًا ﴿٣﴾
4. So roused they ^y by it ^x nag'an (dust/loudness) ⁴ .	فَأَثَرُنَّ بِهِ نَقْعًا ﴿٤﴾
5. So middled they ^y by it ^x a gathering.	فَوْسَطْنَنَ بِهِ جَمْعًا ﴿٥﴾
6. Verily the mankind for his Lord (is) surely kanoodon ⁵ (an ingrate/disobedient/unappreciative).	إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾
7. And verily he (is) on tha'leka (he-that-afar-it/that) surely shaheedon (witnesser/testifier).	وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾
8. And verily he (is) for love of the khayre (desirables/goodness/ riches/ possessions/ rain) surely hard.	وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾
9. Does then not know [he] edha (when/whereas) (had been) jumbled/topsy-turvied what (is) in the tombs.	أَفَلَا يَعْلَمُ إِذَا بُعِثَ مَا فِي الْقُبُورِ ﴿٩﴾
10. And (had been) obtained what (is) in the chests.	وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾
11. Verily their Lord by them then-day (is) surely Proficient!	إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾



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1. The Qa're'ato ⁶ (Knocker-she ^y).	الْقَارِعَةُ ﴿١﴾
2. What (is) the Qa're'ato (Knocker-she ^y).	مَا الْقَارِعَةُ ﴿٢﴾
3. And what adraka (profoundly caused you ⁸ to know) what (is) the Knocker-she ^y .	وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾
4. Day be the mankind like the fara'she (moths/butterflies)	يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ ﴿٤﴾

¹ In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this Ayah begins by making an oath by the name of “العاديات,” so we start with the word “by” and not “و” as “و” will not suffice the meaning!

² The word “العاديات” being associated with or qualified by the word “ضبحاً,” say the linguists and many Qur’an commentators, shows that “العاديات” must be “horses” as the “ضبح” is typical of the horses and not the camels! However, they all mention the fact that Ameer Al-Mu’ameeneen Ali Ibn Abey Talib, may Allah be pleased with him, says (in an explanation of this very word “العاديات” to some-one and to Ibn Abbas) to be not the “horses” but the camels racing from Arafah to Muzdalefab to Mena during the Hajj time! And that since then Ibn Abbas had changed his mind and followed what Ameer Al-Mu’ameeneen Ali Ibn Abey Talib said!

³ The word “dhabhan” apparently there is no exact English equivalent for it, as it is an adverb describing a sound that comes out of the chest of a horse when that horse had exerted a lot of effort!

⁴ The pronoun “به” in “فأثرن به” refers to either the running of the horses or the place where the running occurred or both!

⁵ The word “كنود” could also mean: disobedient, stunter evil-character, rejecter of the right, or he who expends Allah’s ne’am (all around sufficiencies, surpluses, good health and delight) in what displeases Allah!

⁶ The word “القارعة” is rooted in “فرع” meaning knocked! But the “القارعة” is that “[She-]Knocker” which comes suddenly and shocks for its momentous and calamitous occurrence! Hence, “القارعة” is synonymous with “القيامة” that is the Day of Judgment!

the *mabthoothe* (that *which* was being scattered).

5. And be the mountains like the *ehne* (colored cotton) the *manfo'she* (that *which* is being carded or snelled).

6. So as-to whoever [be] heavyed-she^y his balances.

7. Then he (is) in a living-she^y *radheya'ten* (a condition *which* is delightful-she^y and delighting-she^y).

8. Andas-to whoever [be] lightened-she^y his balances.

9. Then his stature/abode⁷ (is) *Haweya'ton*^{w8} (Hell/ lowest Hell)^w.

10. And what *adraka* (profoundly caused you^s to know) what (is) *Heyah*^w Hell/ lowest Hell)^w.

11. A Fire^w intensely hot-she^{y9}.

الْمَبْثُوثُ

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ

الْمَنْفُوشِ

فَأَمَّا مَرءٍ ثَقَلَتْ مَوَازِينُهُ

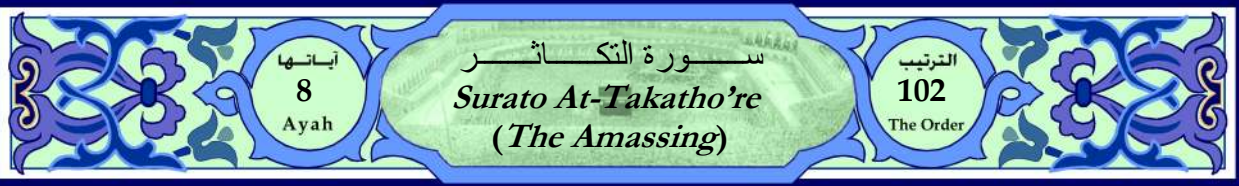
فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

وَأَمَّا مَرءٍ خَفَّتْ مَوَازِينُهُ

فَأُمُّهُ هَاوِيَةٌ

وَمَا أَدْرَاكَ مَا هِيَ

نَارٌ حَامِيَةٌ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. *Alha* (entertainingly-preoccupied/ distracted) you^b the amassing.

2. Until visited you^c the graves.

3. Not-at-all¹⁰; will know you^z.

4. Afterwards not at all; will know you^z.

5. Notatallif¹¹; know you^z the certitude's knowledge.

6. Surely assuredly¹² see [you^f] the *Jabeema* (intensely-blazing Fire^w).

7. Afterwards surely assuredly [you^z] see it^w *ayna-al-yaqene*^w (concretely/ individually)^w the certitude.

8. Afterwards surely assuredly¹³ [you^z] (are to be) asked then-day *a'n* (regarding) the *na'eeme* (Paradise's/ [its] like) sufficiencies/ surpluses/ and ever-lasting delights).

أَلْهَيْكُمْ التَّكَاثُرُ

حَتَّى زُرْتُمُ الْمَقَابِرَ

كَلَّا سَوْفَ تَعْلَمُونَ

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

لَتَرَوُنَّ الْجَحِيمَ

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ

ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

⁷The word "أمة" carries many meanings, among them: stature/abode; or "أمة"="mother" one homes to her! See القرطبي!

⁸The word "Hawe'ah" is a synonym for Hell! Some say the "Hawe'ah" is the name of the lowest door of Hell! See القرطبي!

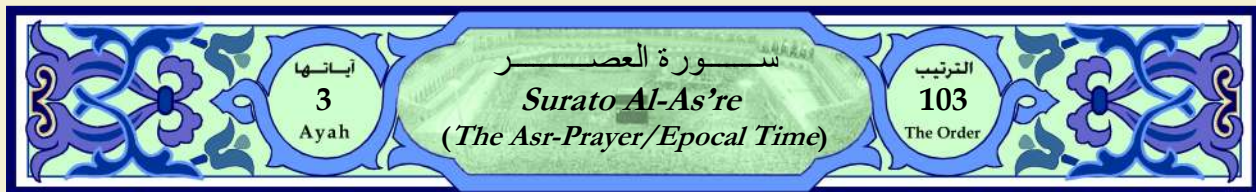
⁹The word "حامية" meaning intensely hot and also in the feminine sense, see الهادي!

¹⁰The word "كلا" is an article of negation particularized for deterrence and prevention!

¹¹The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See مغني اللبيب، ابن هشام!

¹²The "ل" in "لترؤنها" and in "لترؤنها" in Ayah 7 and in "لتنلن" in Ayah 8, all are juratory "ل"="القسم" amounting to="التأكيد", i.e. affirmation, expressed in all cases by "assuredly"!

¹³The "ل" in "لتنلن" is juratory "ل"="القسم" amounting to="التأكيد", i.e. affirmation, expressed by "assuredly"!



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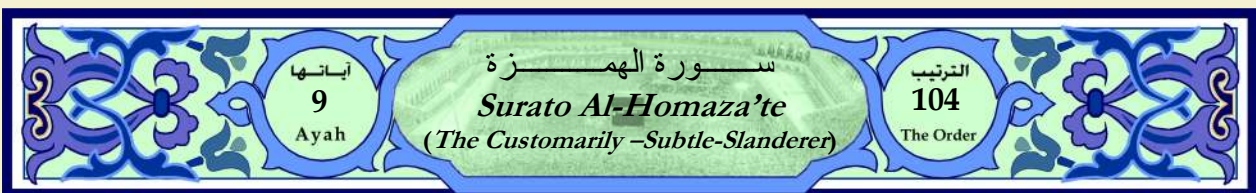
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By The *Asr'e*¹⁴ (*Asr-Prayer^w/Epochal-Time^x*).

2. Verily the mankind (*is*) surely in a loss^x.

3. Except whom^r they^z believed and they^z worked the righteous-works^w and mutually enjoined they^z by the right and mutually enjoined they^z by the patience.

وَالْعَصْرِ
إِنَّ الْإِنْسَانَ لِفِي خَسْرٍ
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
وَتَوَاصَوْا بِالصَّبْرِ



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1. *Waylon*¹⁵ (*woe/long lasting torture/Hell*) for each *homazten* (*customarily-subtle-slanderer*) *lumazaten* (*subtle-slanderer*).

2. Who^p [*he*] gathered possession¹⁶ and *a'ddadabo*¹⁷ [*he*] for preparedness iteratively counted it^x.

3. [*He*] reckons that his possession immortalized him.

4. Not-at-all¹⁸; surely [*he*] (*is to be*) assuredly cast in the *Hottama'te*^w (*she-the destructive bell*).

5. And what *adraka* (*profoundly caused you^g to know*) what (*is*) the *Hottama'to*^w.

6. Allah's Fire^w the (*made*) kindled-she^v.

7. Which^u *tatta'leao* (*overlooks/ knows*)^w over the *a'feda'te* (*keen-preoccupation of the hearts*).

8. Verily it^v (*is*) on them *mua'ssadatou* (*arrantly shut-she*)¹⁹.

9. In pillars extended-she^m.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ
كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ
وَمَا أَذْرَكَ مَا الْحُطَمَةُ
نَارُ اللَّهِ الْمَوْقَدَةُ
الَّتِي تَطْلُعُ عَلَى الْأَفْئِدَةِ
إِنَّا عَلَيْهِمْ مُّؤَصَّدَةٌ
فِي عَمَدٍ مُمَدَّدَةٍ

¹⁴ In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of “العصر,” so we start with the word “by” and not “و” as “و” will not suffice the meaning. Also, the word “العصر” could stand for “Epochal-Time” or the “Asr”-Prayer, before *Maghreb* and after *Ad-dhuhr* Prayer! See تفسير الفخر الرازي للصلاة الوسطى, which gives good rationale for anyone of the Five Prayers to be the Prayer the middle!

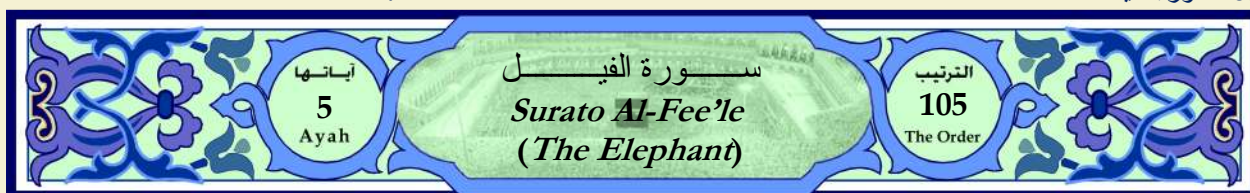
¹⁵ *Waylon* (*woe, long lasting torture, valley in the Hell with intense heat that it melts every-thing that is in it*)!

¹⁶ The word “المال” means all the possessions a person could amass, be it money, real estate, any property, but especially camel stocks in ancient times! See التاج.

¹⁷ The word “عدده” has several meanings: (1) iteratively counted it, (2) counted it in preparedness for living, (3) simply counted it.

¹⁸ The word “كلا” is an article of negation particularized for deterrence and prevention!

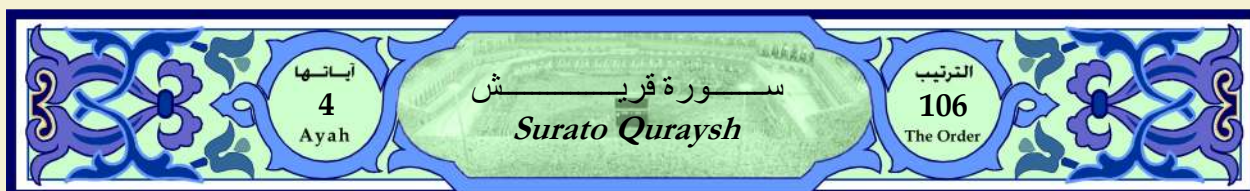
¹⁹ The word “مؤصدة” means firmly or completely or arrantly closed!



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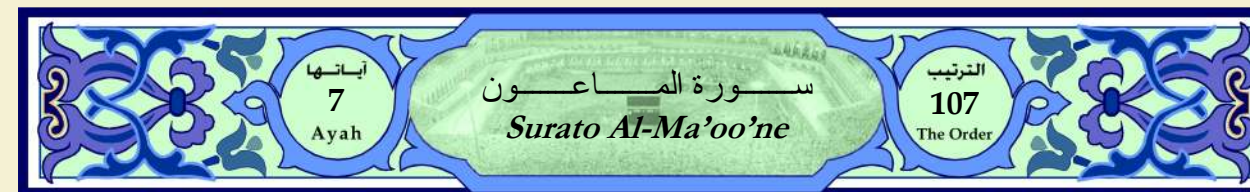
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|--|---|
| 1. Have not seen [you ^s] how your ^t Lord did by the elephant's companions. | أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ
الْفِيلِ ﴿١﴾ |
| 2. Has not[He] made their scheme in a misguidance. | أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ |
| 3. And [He] sent on them birds <i>Ababeela</i> ²⁰ (schools of birds in succession). | وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ |
| 4. [He] cast them by stones of <i>Sejjeelen</i> (mixture of clay and stones). | تَزْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ |
| 5. So [He] made them like <i>assfen</i> (stubble) <i>ma'akoolen</i> ²¹ (that which is: eaten and excreted). | فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾ |



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- | | |
|---|---|
| 1. Lo ²² ; <i>Quraysh's</i> concord. | لَا يَلْفَ قُرَيْشٍ ﴿١﴾ |
| 2. Their concord (of) the winter and the summer journey. | إِلَّا لِفَهْمٍ رَّحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾ |
| 3. So let worship they ^z Lord (of) this The House. | فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾ |
| 4. Who ^a <i>att'ama</i> ([He] caused to ingest/fed) them from a hunger and [He] secured them from a fear ²³ . | الَّذِي أَطْعَمَهُم مِّن جُوعٍ
وَأَمَّنَّهُم مِّن خَوْفٍ ﴿٤﴾ |



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- | | |
|---|--|
| 1. Have you ^g seen who ^x [he] denies by the <i>Deen's</i> ²⁴ (Requit ^l 's) Day. | أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾ |
| 2. So <i>tha leka</i> (he-that-a-far-it/that) (is) who ^s <i>yado'ao</i> ([he] snubs/rebuffs) the orphan. | فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ |

²⁰ The word "Ababeel" means schools of birds in succession! See **الراغب**!

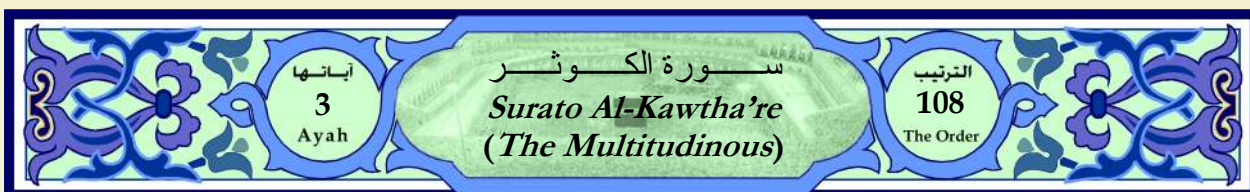
²¹ That is to say that which was eaten by the animals and was excreted!

²² The letter "ل" in "لا يلف" is a "ل" of wonder or surprise! See **الطبري**!

²³ Some Arabic linguists said that: "الخوف" = "القتل" See **تاج العروس** and **اللسان**!

²⁴ The word "دين" = here means Day of Judgment, where people are recompensed according to their dues!

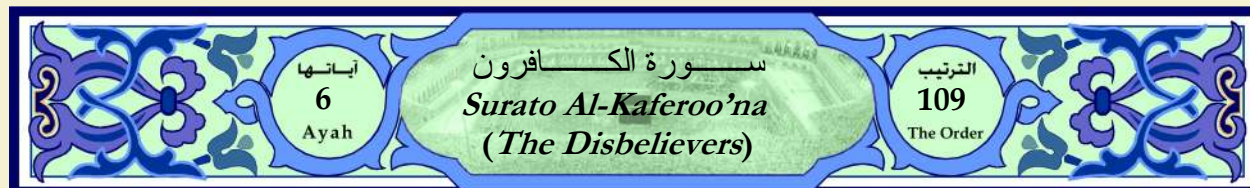
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|--|--|
| 3. And not urges [he] on tta'aame ^x (giving: wheat/edible- /food-grains) ^x the poor. | وَلَا تَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿١﴾ |
| 4. So W ^a y ^a lon (woe/ruin/valley in Hell) for the prayers ²⁵ . | فَوَيْلٌ لِلْمُصَلِّينَ ﴿٢﴾ |
| 5. Who ^r they a'n (regarding) their Prayer ^w (are) sahoona ²⁶ (they who are unmindful/inattentive). | الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٣﴾ |
| 6. Who ^r they youra'oona (pretend/feign they ^r). | الَّذِينَ هُمْ يُرَآوْنَ ﴿٤﴾ |
| 7. And disallow they ^z the ma'oona ²⁷ (any-thing of use or benefit). | وَيَمْنَعُونَ الْمَاعُونَ ﴿٥﴾ |



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- | | |
|---|--------------------------------------|
| 1. Verily We gave you ^s the Kawthera ²⁸ (multitudinousness). | إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ |
| 2. So let-pray[you ^s] for your ^t Lord and inbar (let-slaughter [you ^s]). | فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ |
| 3. Verily your ^t detester, he(is) the abtar (most-progeny-cut-off). | إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾ |



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- | | |
|--|---|
| 1. Let-say [you ^s]: O you the disbelievers. | قُلْ يَتُوبُ الْكَافِرُونَ ﴿١﴾ |
| 2. Not worship [I] what worship you ^z . | لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ |
| 3. And not you ^f (are) worshippers (of) what [I] worship. | وَلَا أَتُمِّعُ عِبَادُونَ مَا أَعْبُدُ ﴿٣﴾ |
| 4. And not I am worshipper (of) what worshiped you ^z . | وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾ |
| 5. And not you ^f (are) worshippers (of) what [I] worship. | وَلَا أَتُمِّعُ عِبَادُونَ مَا أَعْبُدُ ﴿٥﴾ |
| 6. For you ^b (is) your ⁿ religion and for me (is) [my] religion. | لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾ |

²⁵ The word "prayer" as a noun has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) one that prays: a supplicant! See Merriam Webster's Unabridged Dictionary! So, here the word is used in its meaning number (2)!

²⁶ The word "ساهون" is masculine, plural subjective noun, meaning: they who are unmindful of a present/future situation!

²⁷ The word "الماعون" carries many meanings! Emam القرطبي mentioned twelve different meanings! Among them the Zakah, or anything of use or benefit!

²⁸ The word "Kawther" literally mean "multitudinous!" However, Qur'an commentators mention many different meanings! Among such meanings, Emam القرطبي mentioned sixteen different meanings, beginning with a river in Paradise, the Qur'an, Prophet-hood, the various miracles which the Prophet (SAWS) was given!



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- | | |
|--|--|
| 1. Edha (<i>when/whereas</i>) came, Allah's succor and the he-opening ²⁹ (<i>victory</i> ^x). | إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ |
| 2. And you ^g saw the mankind entering in Allah's religion [<i>in manner of</i>] ³⁰ droves. | وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ |
| 3. Then <i>sabbeh</i> ³¹ (<i>let-say [you^s]: subhana Allah</i>) by your ^t Lord's praise and <i>istaghferbo</i> ³² (<i>let-seeke [you^s] His forgiveness</i>); verily He [was] <i>Tanwaban</i> (<i>iterative Relent</i>). | فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ﴿٣﴾ إِنَّهُ كَانَ تَوَّابًا ﴿٤﴾ |



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- | | |
|---|--|
| 1. <i>Tabbat</i> (<i>marred/discomfited</i>) both hands ^w (<i>of</i>) <i>Abey Lahab</i> and <i>tabba</i> (<i>marred/discomfited [he]</i>). | تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ |
| 2. Not enriched ³³ <i>a'n</i> (<i>regarding</i>) him his possession and what [<i>he</i>] earned. | مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ |
| 3. Shall <i>yassla</i> ³⁴ (<i>[he] shall be broiled on/by</i>) a Fire ^w flame-possessor ^w . | سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ |
| 4. And his woman, the firewood's <i>hammalata</i> ³⁵ (<i>iterative bearer-she</i>). | وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ |
| 5. In her <i>jeede</i> ³⁶ (<i>neck/collar</i>) (<i>is</i>) a rope (<i>of</i>) <i>masaden</i> (<i>collar of: palm-leaf/iron/cowry/combining all the aforesaid</i>). | فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾ |

²⁹ The word "الفتح" here could mean: the *overwhelming-victory*, the *decisive rule*, the *attainment all in favor of the Muslims*! It is prefixed by "he-" to indicate the *masculine-gender* of the word in Arabic!

³⁰ The reason for the bracketed "*in manner of*" is because "أفواجا" is *adverbial*, for which there is *no* English equivalent! See إعراب القرآن، لمحمود صافي، for "أفواجا" as an *adverbial construct*!

³¹ The phrase "subhana Allah," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

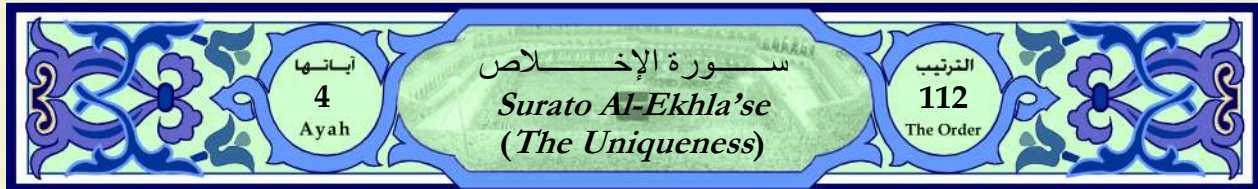
³² The word "استغفره" = "أطلب غفرانه" = "let-[you^s] seek His forgiveness!" In English there is *no* *seemly* way to say: *per se*! So I settled for saying: "[you] seek forgiveness!" In this case "[you] seek His forgiveness!"

³³ The word "أغنى" has double meanings: (1) *enriched*, (2) *sufficed*! But "enriched" includes *sufficed* and *not* vice versa! As "enriched" made *rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" met the *present needs of a specific task*! Hence "enriched" is *superior*!

³⁴ The word "يصلى" transliterated "yassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

³⁵ The expression "the firewood's iterative bearer" is figurative Arabic *tongue* expression, meaning: he/she who goes around as *slanderer or calumniator*!

³⁶ The word "جيد" = "العنق وقيل مقلده" i.e. could mean the "neck" or the "collar!" See اللسان!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Let-say [*you*^s]: He (*is*) Allah, *Abadon*³⁷ (*Unique-One*).

قُلْ هُوَ اللَّهُ أَحَدٌ

2. Allah The *Ssamad*³⁸ (*The: Solid/ Eternally-Self-Sufficient*).

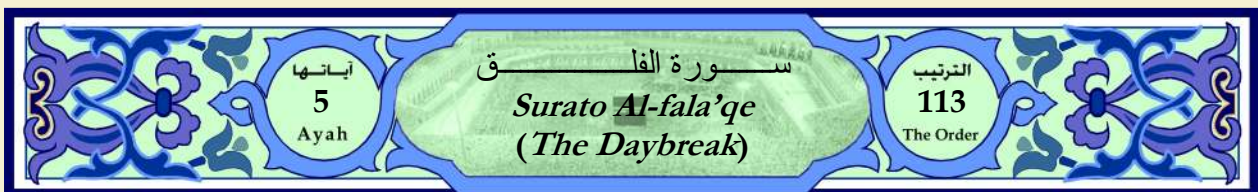
اللَّهُ الصَّمَدُ

3. Neither begets [*He*] and nor [*He*] (*had been*) begotten.

لَمْ يَلِدْ وَلَمْ يُولَدْ

4. And not was for Him *kofowan* (*compeer*) (*of*) an *abadon*³⁹.

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Let-say [*you*^s]: [*I*] refuge by Lord (*of*) the *fala'qe* (*daybreak*).

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

2. From [*evil*] (*of*) what [*He*] created.

مِنْ شَرِّ مَا خَلَقَ

3. And from evil (*of*) a *Gha'seqen*⁴⁰ (*the night's darkness-/ eclipsed-moon/ dark snake*) *edha* (*when/ if*) *wagaba* (*[it^x] set-in*).

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

4. And from evil (*of*) the *naffathat'te*⁴¹ (*blowers-she^{vm}*) in The knots^w.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

5. And from an envier's evil *edha* (*when/ if*) [*he/ she*]⁴² envied.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

³⁷ See the *Lexicon* attached to this *Translation* regarding "أحد"!

³⁸ The word "Samad" means: *solid*, eternal-Self-Sufficient! See الطبري

³⁹ See the *Lexicon* attached to this *Translation* regarding "أحد"!

⁴⁰ The word "ghaseqen" has three different meanings: (1) *the darkness of night* (2) *eclipsed-moon*, (3) *dark colored snake*! See التاج

⁴¹ The word ["blowers-she y] means a common form of witchcraft in Arabia, of women to tie knots in a cord and blow upon them with imprecations (curses)!

⁴² The word "حاسد" applies to *both* the *masculine* and the *feminine*, as The Arabs do *not* say: "حاسدة" in their language!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Let-say [*you*^s]: [*I*] refuge by Lord (*of*) the mankind.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

2. King (*of*) the mankind.

مَلِكِ النَّاسِ ﴿٢﴾

3. *Ela'*^{he43} (*Deity*) (*of*) the mankind.

إِلَهِ النَّاسِ ﴿٣﴾

4. From evil (*of*) the whisperer^x the *khanna'se*^x (*iterative hider/withdrawer out of humility and lowness*).^x

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

5. Who^x [*he*] whispers, in the mankind's chests.

الَّذِي يُوسَّوْسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

6. From the *Jenna'te* (*Jinn/ band of Jinn*)^x and the mankind^x.

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

⁴³ The word "*elab*" = "*deity*" The *older* (1920s or earlier) versions of the Bible speak "*Alab*" (i.e. *misspelled* Allah), of *eloab*; and *elohim* as designation of *Yahweh*, the God of Israel! Lately however, this footnote was *deleted* from the Bible prints!

This revision was completed on the morning of Monday, January 01, 2007! Also revised today, Thursday August 09, 2007! Further revised, Thursday September 06, 2007! Further revision, Thursday October 01, 2007! This revision was completed on Thursday 23, April, 2009. This revision was completed on Friday 07, August 2009 and on Tuesday 28 of December 2010. Finally on Monday 20/06/2011!